

EL
E

The Anglican Digest

Property of
Graduate Theological Union

MAR 3 0 1989



EASTER A.D. 1989



*A miscellany reflecting the words and work of
the faithful throughout the Anglican Communion.*

Dear TAD Family,

This Easter TAD, which focuses on the Creed, brings three new regular features to these pages. *Tracts for These Times* by the Rev Paul F. Zahl, rector of St James' Church, Charleston, South Carolina, was a regular feature of the *Episcopal New Yorker* until Fr Zahl's move South. We are delighted to make these timely comments available to the larger Church through TAD. The guest editorial on the facing page is the first in a series by Church leaders whose extraordinary efforts are producing results in ministry. And, as we celebrate TAD's 31st birthday, we begin to select timeless material from earlier issues to showcase in *Encore!*

C. Frederick Barber Editor

THERE IS ONLY ONE explanation which makes any sense of all this: "He never wrote a book. He never held an office. He never had a family or owned a home. He didn't go to college. He never traveled more than two hundred miles from the place (where) he was born. . .

"He was only thirty-three when public opinion turned against Him. His friends ran away. He was turned over to His enemies and went through the mockery of a trial. He was nailed to a cross between two thieves. While He was dying, his executioners gambled for his clothing, the only property he had on earth. . .

"Nineteen centuries have come and gone but today He is the central figure of the human race. . . All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned, put together, have not affected the life of man on earth as much as that One Solitary Life." (Anonymous)

It's incredible! Perhaps the best explanation is the belief that He is not dead: He is alive today, in the lives of the millions of Christians called after Him. Alleluia!

— Bishop Michael Marshall

Resurrection and Service

MILLARD FULLER, the founder of Habitat for Humanity, a Christian ministry for God's children living in squalid housing, tells a small, wonderful story about the need for incarnating the Father's love, not just mouthing it. It goes. . . A little girl was tucked in by her mother for the night. They had their prayers together and the mother turned off the light. As she was about to leave her daughter's bedroom, the little girl said to her mommy, "Don't leave; it's dark in here and I'm afraid and I want you to stay." Her mother drew close and said in a soft voice, "It's ok honey, God's in here with you and will protect you." The little girl's lower lip protruded and replied, "Yeah, that's fine, but I want somebody in here with skin on 'em."

God in heaven may have forgiven the sins of all, but it takes the disciples — people with skin on them — to take the liberating news of the resurrection love to a world bound by sin and guilt. Acceptance and empowerment is for giving, not warehousing. Just as we have witnessed communities of Christians without the Spirit become brittle and arthritic, so have we witnessed "turned on" communities become bloated and demented with a "spirituality" that goes no further than the next charismatic conference. "Freely you have received, freely give," Jesus tells the disciples, and his wisdom is authoritative. Acceptance, Empowerment, in Service.

—The Rev H. King Oehmig
Editor, *Synthesis*



COVER: Three Maries at tomb, Psalter of Queen Ingeborg, 1200.
Chantilly, Musée Condé

Living With Death



THE RESURRECTION of Jesus Christ is good news. That Jesus' Resurrection opens the way of eternal life to us is even better news. So far, so good, but what comes before the Resurrection? What are we resurrected from? Well, that's something else again. Can't we have resurrection without death? Sad to say, this is where the Gospel is bad news before it is good news. If there is anything more certain than the possibility of our participating in Christ's Resurrection, it is that we will die. We are stuck with death whether we like it or not.

When we speak in generalities, we can give death a rational status in the scheme of things. We can say that death keeps the planet from being over-populated, or that the certainty of death gives us the incentive to make something of our lives while there is still time, or

that life and death together form a cosmic harmony. But when death actually comes to us personally or to someone close to us, it does not make sense. Death destroys whatever we have built up in life. The pain of losing something precious to us is too great for us to accept, whether it is life itself or a deep personal relationship with a loved one. Death also robs us of the chance for renewal of life following an act of repentance, or it comes before we have had time to achieve a needed reconciliation. Even if we accept death as a welcome relief from a painful illness, that hardly makes the mortal illness itself any more acceptable. Death's schedule almost always seems wrong.

Death is an unavoidable companion in our lives. Our attempts to ignore it do not make it go away. As we grow older, death's presence

becomes more obtrusive than ever. The fact that our days are numbered becomes the more obvious the more days we have counted. When we find our body losing some of its powers from arthritis or deafness, we are confronted with the reality that life itself will be lost. We get a taste of death at times of transition when we know that a major chapter in our lives has come to an end. We are reminded that nothing that we experience in the here and now is going to last.

It is precisely where death enters into the heart of our lives that resurrection enters as well. Each past event paves the way for new events. If that were not so, our lives wouldn't move at all, and we'd really be dead. The times of transition are particularly good opportunities for rebirth. But are we open to life's movement? We can clutch at a passing event much as we might press a dead flower in a book, or we can allow the event to pass and become different, renewed in the reliving, as if we were smelling the live flower. It is impossible to hear a favorite piece of music exactly the way we experienced it on first hearing it, but we can hear the same piece differently with each listening and increas-

ingly enrich our insight into the piece. We can relive past events in our memory in such a way as to enrich our understanding of them. In the same way, our human relationships must change with time. Trying to hold up further development of these relationships is like trying to hold on to one chord in a symphony rather than allowing the piece to play on. We all go through stages in life that require new adjustments. Friendships and marriages require constant attention to new dynamics in the relationship.

It is, however, the sharp, painful events in life that make us feel that death has struck. We find ourselves making the motions of living but feel no life in ourselves. Here we might think that the one good thing about painful events is that at least they pass; but they, too, live on as past events. More relentlessly than pleasurable ones, they continue to haunt us; and it is as past events that they make their presence as death most keenly felt. The pain of our past can repeat itself over and over again with a deadening effect on our lives like a needle stuck in a groove on a record. But if we can let go of that event, we release it so that it, too, can disclose new meanings to us.

As it is, we find ourselves clutching at our lives, treating both the pleasant events and the painful ones as our own prize possessions. It is precisely through our clutching at life that we hinder our own growth and the growth of other people, that we bring death into our own lives and those of others. However futile this clutching at life is, we have become so accustomed to living in this fashion that we are convinced that the only way to have life is to take it in this violent way. Even though the way to receive life as a free gift is to let go of our lives, this act feels like death at the time we make it.



Since we don't find death likeable, we try to push it away. But death will not be pushed. It stays right where it is without moving, and then it really is death. But what if we don't try to push death away or keep it at arm's length? What if we try to be friendly with it instead? That sounds like making friends with our enemy. It so happens that the Gospel has something to say about that sort of thing. We don't like to "love our enemies," least of all when we experience them as agents of death. Our hatred may seem to be the only surge of life we can feel in relation to such people. It feels like death to give up the hatred, even when that hatred is killing us.

In contrast to the fear death inspires in most of us, the saints show us ways to become close to death in even a loving way. In earlier ages, a common practice of religious people was to keep a skull where they could see it often. It was a *memento mori*, a remembrance of death and a way of developing companionship with death. St Francis of Assisi not only praised "Brother Son" and "Sister Moon," he also praised "Sister Death." In his Rule, St Benedict said that we should "keep death

daily before our eyes." As for ourselves, we have already found that fighting against a painful event doesn't make it less painful; it only makes it more killing. Neither the pain and fear we experience during an illness, the feeling of betrayal at a damaged friendship, the grief over a loved one's death, nor the fear of death itself will become less painful or lead to new life if we fight against these events out of anger over their senselessness. Nor does it help to run away from the event, for such events ride along on our shoulders while we think we are getting away from them.

But if we reach out to death in a friendly way, embrace both the events death fills and the complex feelings involved in them, something strange starts to happen. We still feel the pain and the death, but the pain and the death are not the same as they were when we were pushing them away. The painful event that we experience in the present begins to move. The pain is no longer static. It no longer holds the same grip on us. When we allow ourselves to enter into the pain, and just be with it in a gentle, loving way, rather than denying its presence or driving it away, we become free to live with the pain.

We are likely to experience some fear of letting go of an issue in our lives which we have been clutching for years. After all, we have become used to our old ways of coping. Not only that, but we simply do not know what will happen if we take the plunge of letting go. Even if we have learned to let go of many issues in our lives, that will not make the next plunge any easier. Certainly it won't be any more predictable. In short, such a plunge is an act of faith. For example, if we find that we have to let go of the present stage of a human relationship, we just don't know what will be in store for us if



we do that. We have to let go as an act of faith while we hope for the new life, as yet unseen, that will come to us. It is these smaller experiences of death which build up our faith for the time when death comes to take us out of this life altogether. At that time, it is only in faith that we can hope for new life still to come, life which will be beyond anything we can imagine now.

Where does God come into this human experience of death and resurrection? The answer is that God comes into the human experience itself. Jesus Christ Himself experienced a human life, and that means He lived through all the deaths we live through on the way to His own death on the Cross. That means that human terms are God's terms; we are not condemned to give meaning to life and death out of human thought alone. Merely human attempts to understand the mysteries of life and death are, in the end, illusions with no reality outside our minds. The truth is that our human experience, even death, is given meaning by God in God's human experience. Jesus embraced the little death that came every time He had to leave the house of Mary, Martha, and Lazarus because it was time for

another preaching tour. He felt death in the sense of loss when the rich young man decided not to follow Him, and an even greater death when Judas kissed Him in the act of betraying Him. By the time he was nailed to the Cross, He knew more about death than anybody else.

We all know the rest of the story. We celebrate it in the Church's liturgy every spring. Easter should be a joyful occasion for all believers, but so often we experience an uneasiness in the celebration that we don't experience, say, at Christmas. The whole image of Christ's birth is domestic; we can feel at home with the Christ Child. But the Death and Resurrection of Jesus is something else. We don't know where He has gone. We can't imagine it. It is all so hard to believe, that, like some theologians, we are tempted to explain it away by saying the Resurrection is just something we experience in our hearts. Well, what causes us to experience the Resurrection in our hearts? It is the fact that Jesus Himself was raised from the dead after His having experienced all other deaths and their resurrections on the way that makes his Resurrection live in our hearts. For it is Christ's human life, His

dying and rising again that lead us through our life and death to eternal life in the Lord.

But it may embarrass us that we haven't lived our deaths enough to move with Christ into the resurrection these deaths can give us. I don't mean that each of us is obligated to have a tragedy every year in order to have a resurrection that really counts. The strange thing about pain is that a little of it seems to hurt as much as a lot of it. We are good at feeling sorry for our-

selves, and small problems fill the bill as well as bigger ones. So whether or not the Resurrection embarrasses us or blesses us depends on whether we have, with Christ, sought to make friends with the deaths we experience at first as enemies. If we open ourselves to the life that death can give us, we will discover, in our hearts, the life that Jesus received from the Father after He gave Himself up to death.

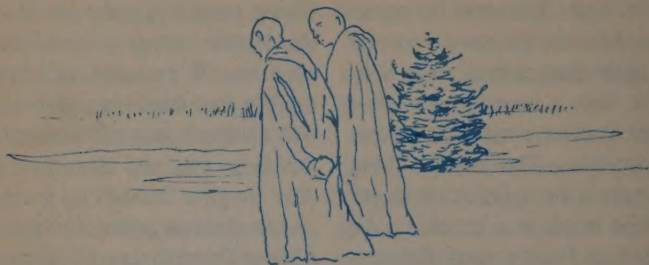
—Br Andrew Marr, St Gregory's Abbey, Three Rivers, Michigan

England. . .

MY WIFE AND I have spent long vacations in Great Britain at a number of times, visiting urban and rural churches for worship on Sundays, frequently being the only foreigners there. We never found a poorly attended or carelessly conducted service. There was always a sense of good parish spirit, joy and fellowship. We were always warmly greeted, and when it was discovered that we were visitors we always had a number of families seeking to be of special help to us. And I did not wear clerics or tell them who I was. The friendship was genuine, not put-on for a visiting priest they wanted to impress.

—Leo Maxwell Brown, Rural Workers' Fellowship

A Visit To St Gregory's Abbey



THERE ARE TOO MANY EPISCOPALIANS who are completely unaware of the rich heritage of our Anglican monastics. I'm always amazed when a fellow Episcopalian tells me that he or she didn't even know we had monks and nuns in the Episcopal Church. There are several lovely convents and monasteries in the United States and most of them take guest retreatants.

I recently spent some time at St Gregory's Abbey in Three Rivers, Michigan. It's a wonderful little secluded Benedictine monastery set on 800 acres of land that is full of beautiful trees, ravines, walking trails, and also has a lovely lake. The Benedictines at this monastery still observe the centuries old tradition of chanting the seven offices

of Matins at 4:00 a.m., Lauds at 6:00 a.m., Terce at 8:15 a.m., Sext at 11:30 a.m., None at 2:00 p.m., Vespers at 5:00 p.m., and Compline at 7:45 p.m. A daily celebration of the Holy Eucharist is always a part of their corporate worship, but the offices are what seem to give one that wonderful feeling of "connectedness" with the ancient Church. Having been a choir member all of my adult life and coming from a parish where our choirmen sing wonderful plain-song, I was particularly interested in the chanting done by this little community. They do a very good job of it. The rise and fall of their phrases is lovely. They know how to start softly, pick up the pace and dynamics as they roll into the phrase, and then taper off at the

end. They sing the Lord's Prayer in harmony at Vespers, and that was for me a wonderfully soothing and prayerful experience.

Just before I left to go home, Father Anthony thanked me and my friend Ginny Bennett for coming to the Abbey and told us that women do an inestimable service for the monastery, because when men live alone they become "uncouth," and the presence of women improves their behavior. Naturally, we were pleased with this observation, and Father Anthony endeared himself to us forever.

The Father Abbot at St Gregory's is quite friendly and often has short visits with the guests. He's a very comfortable person to be around and is also available for private conferences if the guests request one. We had tea with Brother Aelred and Brother Placid,

and they were both delightful men and stimulating conversationalists.

Retreats at a monastery such as St Gregory's are a wonderful vehicle for personal growth and renewal. Being there made me feel like I had somehow come back to my ancient religious roots, and to experience the way that Christianity has been "connected" through the centuries by the monastic tradition is an awesome feeling.

I'm sure that a few days at one of the various monasteries or convents in the Anglican Communion would refresh anyone, but I can particularly recommend St Gregory's. All of the Anglican religious houses need our support and each one of us would benefit from "connecting" ourselves to one and supporting it with our contributions and our prayers.

—Louise H. Salmon



Editor's Note: For information on the new monastery to be built at St Gregory's and how you can help or to subscribe to their excellent *Abbey Letter*, write to: St Gregory's Abbey, 56500 Abbey Road, Three Rivers, Michigan 49093-9595.

"The Gospels do not explain the Resurrection; the Resurrection explains the Gospels. Belief in the Resurrection is not an appendage to Christian faith, it is the Christian faith."

— John S. Whale

Ways Out of the Crisis

THE DECLINE AND EROSION of membership in the Episcopal Church is a fact. I am not as frantic about this as some for in my travels I have experienced a host of congregations in which Christian faith and life abound. I am also convinced that growth and membership is not and can never be the mission of the church. Nevertheless, I am concerned because I believe that if we are faithful we will attract persons to life within the body of Christ, and so I keep pondering why the decline and erosion.

◆ Perhaps it is because we have depended too much on couples having babies and forgotten that Christians are made, not born.

◆ Perhaps it is because we have depended too much on infant baptism and forgotten the initiation of adults.

◆ Perhaps it is because we have depended too much on preaching and forgotten the importance of teaching.

◆ Perhaps it is because we have depended too much on the nurture of children and forgotten the education of adults.

◆ Perhaps it is because we have depended too much on natural growth in Christian faith and life and forgotten the life continuing need for conversions to new loyalties, convictions, and commitments.

◆ Perhaps it is because we have depended too much on the confirmation of adolescents and forgotten the life-long reaffirmations of our baptismal covenant.

◆ Perhaps it is because we have depended too much on initiating persons into membership in the Episcopal Church and forgotten to equip them to be disciples of Jesus Christ and members of his Body.

◆ Perhaps it is because we have depended too much on attracting new members from other churches and forgotten the mass of persons who have never heard and responded to the Gospel.

◆ Perhaps it is because we have depended too much on the church's need to be *in* the world and forgotten that we must never become *of* the world.

◆ Perhaps it is because we have depended too much on insights for the administration and manage-

ment of an institutional church and forgotten our call to be a worshipping, learning, caring, witnessing community of faith.

◆ Perhaps it is because we have depended too much on an understanding of ministry as service in, to, and for the church and forgotten ministry as daily life and work.

◆ Perhaps it is because we have depended too much on our desire to make a difference and to be effective and forgotten that we are to abide in the difference God has already made and be faithful to God's reign.

It is so easy to emphasize one truth and forget it's necessary complement. It is so difficult to live out our Anglican *viamedia*. Perhaps our present crisis can most easily be resolved if we strive to achieve a better equilibrium between that on which we have depended and that which we have forgotten.



—The Rev Dr John Westerhoff
for *The Anglican Digest*

The Mixed Chalice

THE CUSTOM OF MIXING the wine of the chalice with water is derived from the ancient Jewish practice of adding water to wine before it was drunk. In the ancient world it was a gesture of temperance. Only a drunkard ever drank even the mild wines of those days without adding a little water. Thus, at the Last Supper, the Cup was mixed with a little water, and the Church afterwards continued the custom.

The Mixed Chalice, as it is called, is rich in symbols. It is seen to represent, first of all all, the water and blood which flowed from our Lord's side as a result of the wound made by the centurion and, therefore, reminds us of the great sacraments of Baptism and the Eucharist. The complete and inseparable union of water and wine also reminds us of the mystical union between Christ and His Church.

—St. Mark's, Casper, Wyoming

Casual Communion

IT IS A GOOD THING that the Eucharist has increasingly been restored to its central position in the Church's life of worship during the past thirty years particularly. But what I observe is an increased tendency among us Episcopalians to "casual communion." I am afraid that the Eucharist has developed into the form of worship we often do rather unthinkingly and unpreparedly on the Lord's Day and on the many other occasions when Christians gather. I am certainly not in favor of the individualistic, over-scrupulous kind of preparation for communion that was found in books like *The Practice of Religion* by Archibald Campbell Knowles on which I was nurtured in adolescence, but I am still often reminded of those sound words of "An Exhortation" still found in the Book of Common Prayer (page 316), honored more in the breach than in the observance, which say:

"But if we are to share rightly in the celebration of those holy Mysteries, and be nourished by that spiritual Food, we must remember the dignity of that Holy Sacrament. I therefore call upon you to consider how Saint Paul exhorts all persons to prepare themselves carefully before eating of that Bread and drinking from that Cup.

"For, as the benefit is great, if with penitent hearts and living faith we receive the holy Sacrament, so is the danger great, if we receive it improperly, not recognizing the Lord's Body. Judge yourselves, therefore, lest you be judged by the Lord."

We don't much like to hear about unworthiness or judgment on sin these days, but the words of the Exhortation are based in Scripture on Paul's First Letter to Corinth, in which he wrote, "Let each one examine himself and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself." (I Corinthians 11:28-29)

Certainly we come to the Eucharist in great personal need, but we are called also to come for the “discerning of the body.” This discernment means a willingness to perceive the true God embodied in Jesus, the complete human being, dying on the cross for our forgiveness. It means the willingness to discern Jesus living under the forms of bread and wine we consume and allow to flow through our arteries to become part of ourselves. It means the willingness to discover Jesus living in the body of people who come to the table with us—no matter how far short of our ideals and affections they fall. To discern the Body on the Cross, in the Sacrament, and in the fellowship—all the same Christ: that’s what we’re invited to do every time we come to the Holy Communion.

No individual piety this, no casual religious act. Rather a solemn, joyful, soul-boggling experience of the corporate, cosmic redemption that God has worked through Jesus in the Spirit—the Spirit who is in us by Baptism and who draws us to offer ourselves to be part of this infinitely



deep transformation. The Holy Eucharist is deeply personal and at the same time compellingly corporate. It is a free gift that requires genuine response if it is not to become an idol that separates us rather than unites us to God and each other. We stand in need always of the reforming power of the Holy Spirit to make us more fully aware of the power of God in this Sacrament to mold us into a body of unified, reconciling, brave people ready to go out and witness to Jesus Christ by words and actions in the world he made and loves, which desperately needs Christ in us. I hope and pray that we can increasingly celebrate the Eucharist with that discernment and that effect.

—The Rt Rev Andrew F. Wissemann, S.T.B., D.D.
Bishop of Western Massachusetts

The Recovered Alcoholic Clergy Association of the Episcopal Church

RACA IS A FELLOWSHIP of some 425 bishops, priests, deacons, and seminarians in the United States, Britain, Central and South America, Australia, and Europe who are recovered alcoholics and active in ministry.

Founded in 1968 by five priests who were themselves in recovery, RACA's first concern was the common problem of the social stigma associated with recovering alcoholics and the related difficulty in securing Church positions. The Rev James T. Golder, rector of the Church of the Advent of Christ the King in San Francisco, was the guiding light in RACA's early days.

The organization's first impact was felt at the House of Bishops meeting in 1970. The presentation there began a process of changing the thinking in the Church toward clergy who were recovered alcoholics. Another impact was upon

the seminaries of the Church in the encouragement of courses on substance abuse. It is estimated that



The Rev William D. McLean, III

60-70% of the pastoral problems with which our clergy deal are alcohol or drug-related. For far too

long, well-meaning ministers have treated only symptoms of the larger problem.

The Rev William D. McLean, III, rector of St Boniface's Church in Sarasota, Florida since 1986, has been president of RACA since 1983. Among the services offered by RACA is a hotline for spouses, wardens, or vestry members concerned about a priest's drinking: 1-813-349-5616. Information on "the next step" is available through this program for concerned family, vestry, or for the priest himself.

A monthly newsletter is mailed (to RACA members only) dealing with such issues as social stigma, wine at the Eucharist, clergy participation in AA, breaking anonymity, as well as book reviews.

Pamphlets available include: *What is RACA?*, *RACA Welcomes You*, *Meditations on the Twelve Steps*, *The Prodigal Returns*, *A Challenge to the Seminaries*, and *What is the Fifth Step?*

"The Episcopal Church has the best track record and program for recovering alcoholic clergy to full and fruitful ministry," says Fr McLean.



In the next TAD, we shall take a look at the National Episcopal Coalition on Alcohol and Drugs, which was itself an outgrowth of RACA. Information from RACA, St Boniface's Church, 5615 Mid-night Pass Road, Sarasota, Florida 34242.

— Editor

"The Bishop"



"Are we glad to hear that you don't know where you'll get the money you need—for a minute there we were afraid you wanted to get it from us."

War!

THERE IS A WAR being waged in the Church presently. It is not a war over ordination and lifestyles and rights. Those are battles. It is a war being waged not just in the Episcopal Church. It is a war between two views of the world. It is a war between the so-called progressive or revolutionary—and the so-called traditional or reactionary. The traditional view looks backward for the ongoing common understanding of the faith; for meaning and purpose beyond the practical; for the rich mystery behind symbols and signs. This view can, and sometimes does, become so otherworldly, so spiritual, so abstract that it seems to have little to do with the world we live in. It can, and sometimes does, produce rigid, hard-hearted intolerant people. Those are perversions of this view and it need not happen, but perversion is not limited to *this* view.

The other view focuses on the here and now and its adherents consider themselves very modern—unrepentently modern with little or no historical perspective. They have little appreciation of the longing for transcendence, a lack

of a long view of history, and scant acknowledgment of the *mysterium tremendum*. Talking to or reading the works of the proponents of this view one thinks he is back in the '60s.

I'm going to half-quote and half-paraphrase Alan Jones, Dean of Grace Cathedral, San Francisco. In a recent book of review he wrote of this second world view as a "modern" world of the imagination. It is always coming and will never come. It is a world dominated by a scientific fundamentalism as rigid and as intransigent as its biblical twin...it has a view of the past which assumes that our ancestors were all unenlightened troglodytes. They did their best, of course, given what they knew, but we know better. It is a world in which 'facts' are confused with 'values'; in which there is a relativizing and caricaturing of the past, blind to the necessity of being as critical and cautious with regard to the present.

It is a view, in my opinion, which takes up every fad and social movement and, I believe, uncritically promotes them as the real business of the church.

Those two views are at war in our Church. There are many manifestations and each camp looks in disbelief at the other. When such battle lines are drawn, I think it is time for diplomatic discussions—but war usually ensues. This is especially scandalous in the community of the Church, and so in ages past the way to settle such differences was to pray, and meet and argue and speculate; and pray, and persuade and present learned papers; and pray, and study and reason; and pray, and go back to our roots and wait and pray ... until a consensus was reached and the body could say, It seems good to us and to the Holy Spirit.”

When that restraint and charity are not exercised, the result is war—usually schism, or a breaking apart of the community. That is always a tragedy—it is a tragedy because Jesus prayed that we be “one.” It is a tragedy because heresies come and go, but schism lingers on and on and on. As long

as we “speculate” when there are differences of approach and opinion, as long as we argue and discuss we can live together in creative tension. But when we act arrogantly and autonomously, when we institutionalize a hotly contested innovation—discussion ends and separation begins.

—The Rev Canon James R. Daughtry, St Paul’s, K Street, Washington, DC

“And we, shall we be faithless?
Shall hearts fail,
hands held down?
Shall we evade the conflict,
And cast away our crown?
Not so; in God’s deep counsels
Some better thing is stored,
We will maintain unflinching,
One Church, One Faith,
One Lord.”

Editor's Note: Two bishops with differing views on many issues in the Church debated at the Seminary of the Southwest in Lent. The Rt Rev C. FitzSimons Allison, Bishop of South Carolina, and the Rt Rev Paul Moore, Jr, Bishop of New York, discussed “The Nature of the Church and the Authority of the Episcopate.” More in the next TAD.

Episcopal Slimness

HERE'S SOMETHING to think about from the pages of *Family Circle* magazine: "A study by Dr. Albert Stunkard of the University of Pennsylvania rates Protestants as the thinnest religious group in the American population. Episcopalians lead the pack, followed by Presbyterians, Methodists and Baptists. Catholics are somewhat plumper than Protestants, while, as a group, Jews are the heaviest of all."

Who knows how many *Family Circle* readers are rethinking their religious convictions, maybe even taking steps to convert? People are so crazy to lose weight these days they'll try anything and, to some people, switching churches may sound easier than, say, having their jaws wired.

I was particularly fascinated by his finding that Episcopalians are thinner than any other religious group. I have never been an Episcopalian, so I can't claim to know much about their beliefs. But I've known a lot of Episcopalians and, since I've been thinking about Stunkard's study, certain things have come to mind.

Marmalade sandwiches, for one. I spent three summers at an Episcopal girls' camp and had a wonderful time except for the marmalade sandwiches, which we were fed once, sometimes twice, every day. There was marmalade for breakfast, too, on toast.

None of the other campers seemed to mind. I did. Each summer I lost weight, to the point where I might almost have been mistaken for an Episcopalian. I have never eaten marmalade since.

Another memory was of a pot-luck church supper to which I was taken by an Episcopal friend. One of the pots was anything but lucky. It was a fish pie, and I swear that when I peered down into it, something looked back at me. I mentioned this to my friend, but he just shrugged, leaving me with the impression, I hope mistaken, that this sort of thing goes on all the time at Episcopal church suppers.

What does religion have to do with slimness? And are high Episcopalians thinner than low? Personally, though, I think it has something to do with too much marmalade at a tender age.

—Diane White, Indiana Press Service

Partly as a reaction to the impact of television and the evolution of public sensibilities, clergy are putting a renewed emphasis on the sermon.

College of Preachers

WE WANT GOOD PREACHING. Period. That, says the Rev Canon Charles J. Minifie, is the often heard demand of churchgoers. Above him the admonition is spelled out in a brilliantly colored window: "If you do not dramatize the message, they will not listen."

The stained glass window graces the refectory of a Gothic-style building on the grounds of the Washington Cathedral, home to the College of Preachers, an Episcopal institution uniquely engaged in helping members of the clergy to improve their preaching style. Clergy come from all over the globe for weeklong training conferences under the guidance of Minifie, who is president of the college and oversees a small permanent staff augmented by visiting specialists.

Each conference is devoted to different subjects, such as the place of narrative, the use of scripture and the role of imagery in sermons. There is also a bishops-only week.

Bishops face special problems, says Minifie, since they preach to a different congregation every Sunday, most often in the context of baptisms, confirmations and the Eucharist.

Today the sermon doesn't have the importance it used to. Nor, do recent graduates from seminaries always have the same strong background in Hebrew, Greek, and church history that former students had.

But the pendulum is swinging back, Minifie suggests. "There is a return to the older ways of putting together sermons; we are no longer so beguiled by communication theories that grew up in the academic world under the impact of television. Seminaries are now paying more attention to homiletics, the teaching of preaching."

Minifie regards the recent decline in the quality of preaching and the deemphasis on it as a religious tool as reflecting "the false idea of a media age in which, it

was thought, people would only read headlines." When it is "strong, attractive, winsome," says Coggan, the preaching of the Gospel can get a good hearing.

The Episcopal Church, in part because of the college, is leading the revival of concern for preaching, says Minifie. He attributes this to the Protestant aspect of Anglicanism which, like other main-



line denominations, puts great emphasis on the importance of the word set down in Scripture and in carrying it to the people. Until recently, he says, stress laid on the celebration of the sacrament of

Holy Communion, the Eucharist, tended to distract from paying the attention due preaching. In the Roman Catholic Church, with its even greater emphasis on the sacramental, preaching has been neglected. Minifie adds, though, that individuals like the Rev Walter Burghardt, a Jesuit theologian at Georgetown University in Washington, are stimulating a renewed awareness of the importance of preaching in their church.

The premises were dedicated in November 1929. They provide a chapel, bedrooms, meeting rooms, the refectory and a library for 10,000 books. The newest feature is a small television studio, where conference participants will be able to videotape themselves preaching.

Today the college is responding to the changes the 1980s have brought to church life and how the clergy views its relationship to the congregation. In part, this is a reaction to the 1960s awe of television as the overwhelming medium of communication and to the feelings-oriented sensibilities of the following decade. **The militant rhetoric of the recent past is fading from the pulpit, and congregations have made it known that they are weary of political sermons.**

Also less in vogue are the anecdotal sermons so popular in the 1970s. "The trouble is they failed to transfer from the personal to the universal," says Minifie. But, he adds, Me Decade attributes are still discernible among the yuppies in the congregations. "Their giving patterns are frightening," says Minifie, foreseeing the possibility that private charity and patronage may dry up.

Whatever the topic treated, a sermon conventionally refers to one of the passages from the Old Testament, the Epistles or the Gospel that have just been read to the congregation. If the day's lesson includes the parable of the prodigal son who is taken back by his father, for example, the preacher may take the occasion to speak about forgiveness. Or he may choose to present a sermon that addresses a subject he feels warrants attention.

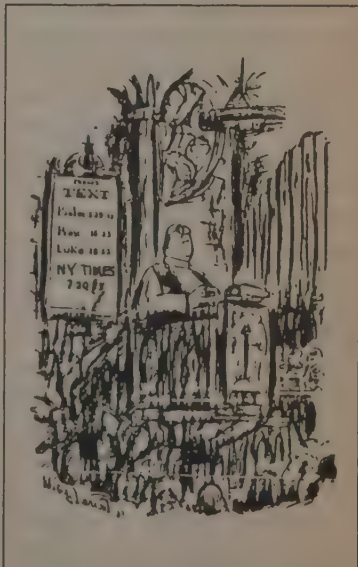
Another category is exegetical sermons. These, says Kevin Martin, "serve to present with clarity the word of God so that people can understand it and apply it to their lives." While he does not support a literal interpretation of the Bible, Martin believes that such exegetical preaching is very important. "We Anglicans read Holy Scripture but we tend to make no use of it,"

he says. For him, Anglican worship is the sacrament of communion and the sacrament of the word celebrated together.

While the college rightly emphasizes the techniques for utilizing voice, posture and gesture, the college and its staff are also well aware that true preaching requires more than that; it is a matter of "faith, belief and intelligence."

—Derk Kinnane Roelofsma

Insight



— St John's
Hagerstown, Maryland

Reflections on Motherhood

THE ONLY PEOPLE who didn't have one were Adam and Eve. Our first president didn't like his very much but our past president thinks quite highly of his. The youngest on record was only four years old; some achieve this title in their seventies. Have you guessed the mystery word? Mother.

There is probably no other word in the English language that can call forth such a range of emotions. Mother can be a title of honor or the first part of an oath that evokes deepest prohibitions of mankind. No one can do justice to the topic in the space of a column. Nevertheless, May is a month of mothers and the church calendar for May lists three women who can be associated with motherhood, so it is time to take a crack at the subject.

Our three women are Monica (May 4), Julian of Norwich (May 8), and the Blessed Virgin Mary (The Visitation—May 31). I hope that you will not take it as a slight

to the mother of Jesus if I focus on the lesser known women.

It is a pity that we don't know much about Monica. She was the wife of an unfaithful, unbelieving husband who had a violent temper. Her son was brilliant but a disappointment who for many years broke her heart. Rejecting the faith she had tried to teach him in his childhood, he embraced a style of life that she could not approve and fathered a child out of wedlock. She struggled with a drinking problem. Monica's problems sound contemporary—yet she lived 1600 years ago. We remember her because she “kept the faith;” in spite of everything she kept right on praying. After many years her wayward son heard the message of God and was converted. He made good in a big way; we know him as St Augustine, Bishop of Hippo.

Julian of Norwich's connections with motherhood are more tenuous. She was never married

and never bore a child. The connection is that she experienced the love of God as a maternal love. This is startling to those of us conditioned to think of the diety only in masculine terms. This year I can only mention the topic, discussion will have to wait for another time.

I wish that the Church did more to honor mothers. I know that Mother's Day tributes are out of place in the middle of the liturgy but couldn't something be done after the service to recognize the importance of this role? I think that the job is getting harder. As an old mother I salute the young ones and wonder how on earth they can manage these days. Is there something that we, as a Christian family, can do to help them? Would a foster grandparent program benefit not only our young mothers but older people of either sex who want to express maternal impulses but have no children close at hand?

There is one way that the local church is helping mothers that we should all know about and be proud of: Julian's Anchorage (named in honor of the lady from Norwich) gives shelter to women and their children who need refuge from domestic violence. This effort deserves everyone's support.

Perhaps some sort of event supporting this program could be worked into parish calendars as a meaningful way of honoring mothers in May, an offering of substance to counterbalance the hollowness of Hallmark.

While I'm on the subject of mothers, let's not restrict our appreciation to those who gave birth. There are adoptive mothers, step-mothers, and wonderful people who mother us when we need it. There is a lot more to mothering than biology.

I have a favorite mother story: At a neighborhood coffee (this is from days when such things were still common) a couple of young mothers were comparing problems of raising children. "If I could only get him potty trained," said one. "That's nothing," her friend replied, "just wait until the terrible twos." An older woman sighed, "You just don't understand what it is to have a son who's 35 years old." Motherhood has to be the oldest (and longest lasting) profession; it's a roller coaster ride that never stops. Let's hear it for Mom!



—Emily Sampson in *Church Times*, Diocese of San Diego

Jenkins and The Resurrection

CONSIDER THE CONSEQUENCES when the gospel is presented without the central truth of the Resurrection: Nearly five years ago a newly appointed bishop in England, David Jenkins, announced to an amused secular press that the Resurrection was merely a "conjuring trick with bones." Most of us cringed and hoped the coverage would die down soon.

It did. But when I was recently in Sri Lanka, half a world away from Jenkins' diocese, I saw the long-term results of his words.

As I asked an insightful Anglican rector about the growth of Christianity in his nation, he shook his head. "We are losing badly to the Moslems. It all began with the Jenkins business." He went on to explain that aggressive Moslems are visiting Christians, quoting Jenkins as authority that they no longer need believe in the Resurrection. Since Moslems and Christians now both see Jesus as merely a prophet, they argue, why not worship together in the mosque?

"They are killing us with our bishop's own words," he concluded.

Tragic. Without the Resurrection, Jesus is just another great moral teacher. People may as well turn to Islam—or anything else.

—Charles Colson in
Christianity Today

A Sermon Preached at St Elisabeth's Church, Glencoe, Illinois, by the Rt Rev Richard S. M. Emrich.

A Sermon on Manners

(A practical sermon, revealing something of the meaning of the Christian Faith for civilization, for our homes, for the quality of life we all desire, something of Christ's redemption, yes, one of His inestimable benefits. And may the Holy Spirit write the truth of this on our hearts...Ed.)

AFTER THE ROYAL WEDDING, a friend sent me a newspaper article explaining why in all the world millions enjoyed that happy event. In a world, often over-serious, said the article, the royal wedding was fun. In contrast to our daily fare of bad news, hate-filled faces, crime terrorists, managers shoving umpires, there was the joy of a wedding with royal pageantry thrown in as an extra; and, said the article, when the people cheered the royal couple, they were really cheering our human nature when we mind our manners. For in and through the whole affair were courtesy, pure manners, discipline and the civilized behavior that make life pleasant and happy.

And so because the light of Christ should shine on all of life, and because there has been a decline of manners, coarsening of

language, a growth of vulgarity and violence, let's look at manners, and let the light of Christ shine upon them.

1. First, the importance of manners. In the prayer for our country the Prayer Book has these words: "Bless our land with honorable industry, sound learning and pure manners." Our individual manners in that prayer rank in importance with the massive world of industry and education. Why? Because the quality of life depends upon manners. Dr Johnson in the 18th century stated this with finality when he said that since life is made up of little things (meals, greeting each other, shopping, etc), if these little things are not filled with grace and good manners, all the money and industry and education in the world cannot make life gracious and pleasant.

Who has not had an evening blessed by an encounter with some gracious person, or spoiled by some rude person? The decline of good manners removes grace from life; they are the stuff of civilization. How pleasant life can be when we treat each other nicely! "Bless our land with pure manners."

2. Next, good manners mean that our life together is predictable, not uncertain or chaotic; and therefore we can relax and enjoy an occasion. People knew well as they watched the wedding how the couple, the parents, the crowd, even the little flower girls would behave. They would behave as civilized folk—good manners, grace, respect, things done, things not done—predictability.

Two things can determine our conduct—our feelings over which we have little control, for feelings are things that happen to us, unpredictable; or conduct can be determined by a code of behavior, pure manners. "Manners," said Emerson, "are the happy way of doing things." Very often we can't control our feelings, but we can control our actions and the words we speak. And that is a stability, a grace, that no money can buy. "Pure manners."

3. Next, some say that manners can be artificial, not genuine, that we ought to be "natural" letting our outward behavior reflect what is within. "Suppression" is today almost a dirty word. In defence of manners we say three things:

- A. All civilized life is artificial, the control of raw nature; if we prune a tree, clip a hedge, mow a lawn, weed a garden, shall we not control conduct? If we clean our finger nails and wash our bodies, shall we not trim conduct and clean up language and teach this as part of civilized living?
- B. Good manners, therefore, may be said to be a second disciplined, civilized way of acting we build into our first, raw, rough, uncivilized nature. We learn to keep our voices down, to take our turn, to lose as good sports, to behave reverently, that some things are not done no matter how we feel. In civilized living raw human nature must be controlled, and in today's X-rated movie, pornography, coarse language, violence in entertainment we see raw nature pushing aside civilized re-

straints and making life coarse, mean, bestial and unhappy, not only revealing a lack of restraint but teaching it.

- C. And, finally, since by nature we possess reason, the nature that separates us from the animal world, we should behave reasonably. Good manners are reasonable behavior. "Bless our land with pure manners."

4. Next, moving deeper into the mind of Christ, "Good manners", said Emerson "are made up of petty sacrifices." They reveal an inner conquest of the self for the larger good. Even though bored, tired, hurt, irritated, we will not reveal it. We will behave outwardly

the way we ought to even though inwardly we are not half as good as we are outwardly. We are inwardly boiling, but we count ten and simmer down. "Over self to reign as kings," says the hymn.

The human race does not just need strength in weakness; we need in our strength to be disciplined, tamed, controlled, civilized. If manners decline, the untamed egos of people will become more prominent, more violent, life less pleasant. The Holy Spirit within us, the inner Christ, the God who is nearer than hands and feet bears inner witness that good manners are necessary to the good life. Always say "please," "thank you;" be kind, gracious, think of others, keep your voice down, mind your manners.

"Manners are more important than laws. Upon them in a great measure, the laws depend; the law touches us but here and there, and now and then. Manners are what vex or sooth, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in, they give their whole form and color to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them."

— Edmund Burke

Churchyards

Oh why do people waste their breath
Inventing dainty names for death?
On the old tombstones at the past
We do not read "At peace at last"
But simply "died" or plain "departed."
It's no good being chicken-hearted.
We die; that's that; our flesh decays
Or disappears in other ways.
But since we're Christians, we believe
That we new bodies will receive
To clothe our souls for us to meet
Our Maker at his judgment Seat.
And this belief is a gift of faith
And, if it's true, no end is death.
Mid-Lent is passed and Easter's near
The greatest day of all the year
When Jesus, who indeed had died,
Rose with his body glorified.
And if you find believing hard
The primroses in your churchyard
And modern science too will show
That all things change the while they grow,
And we, who change in Time will be
Still more changed in Eternity.

John Betjeman
via Immanuel-on-the-Hill
Alexandria, Virginia

Worship

THOUGH SOME EFFORT seems to have been made toward greater liturgical organization among member churches through a special body set up by Lambeth's authority resolution, there is no question that divergent, contemporary liturgies have relegated common prayer and the "beauty of holiness" found in traditional worship to the attic shelves of "official" Anglicanism.

This is not to deny that others might find any one of the modern liturgies edifying. (In fact, this writer thought the Lambeth opening service was moving.) This is only to say that a good number of Churchmen view the old, traditional language as both remarkable and highly valuable. They feel that corporate worship of God demands more than the already dated "early 70s" English of newer rites, and find in the lovely timeless words of older services a way to offer something they feel is their best to God in worship, a way that they can best "lift up their hearts" to Him in timeless phrases that cannot fail to imprint themselves upon one's heart. If Anglicanism is going to have liturgical "diversity," why cannot the old liturgies be as highly valued and promoted as the new?

—The Christian Challenge (ed.)



The Rector begins to consider seriously
the suggestion to hire a youth director.

— Steve Phelps, *Leadership*

Discerning the Mind of Christ

FOR CENTURIES the Anglican Communion has sought the mind of Christ through the use of *Scripture, Tradition, and Reason*, using all three together rather than any one of them separately. We seek the mind of Christ by turning to those first eyewitnesses, the Apostles; those people who lived with Jesus and listened to Him, and watched Him for three years. In time, the stories they told about Jesus of Nazareth, and what they came to understand about Him, and the power they had in their own lives because of Him were written down. The Bible is the primary authority in the Church. We know that anything we conclude from Reason—which is our analysis of present experience—must be brought to the Holy Scriptures and tested. We know also that our Reason must not only be tested by our own interpretation of Scripture, but also must be tested by the Tradition of the Church. Tradition is the distilled experience of Jesus Christ by the Church through the centuries. It is the record of how other baptized people have understood the mind of Christ and includes Athanasius and Augustine and Benedict and Francis and Luther and Calvin and Cranmer and Hooker and Maurice and Temple and Ramsey, among others.

The truth of the Resurrection is that it involves the whole Church, including all those who have lived before our time and have now gone on before us. It is the whole church that has received the revelation of God the Father through Jesus Christ our Lord in the power of the Holy Spirit. Nothing less than the whole Tradition will lead us to understand the mind of Christ in our present situation. We must use all three—Scripture, Tradition, and Reason—or we will fall into grievous error.

—The Rt Rev Alex D. Dickson, Bishop of West Tennessee



Our Marvelous Inheritance

What can be supposed wanting in our Church in order to receive Salvation? We have the word of God, the Faith of the Apostles, the Creeds of the Primitive Church, the Articles of the first four General Councils, a holy liturgy, excellent prayers, perfect sacraments, faith and repentance, the Ten Commandments, and the sermons of Christ and all the precepts and counsels of the Gospels...We confess our sins to God and to our brethren whom we have offended; and to God's ministers in case of scandal or a troubled conscience. We communicate often...our priests absolve the penitent. Our bishops ordain priests and confirm baptized persons and bless their people and intercede for them. And what could here be wanting to Salvation?

—Bishop Jeremy Taylor
1613-1667

The Gospel and Conflict

THE BACK-CLOTH TO LAMBETH '88 was a world in conflict. The hidden agenda to that Conference was the nature of the authority Anglicans possessed to speak to the world.

Whether what happened at the Lambeth Conference represented full recognition of the former and sympathetic understanding of the latter remains to be seen. What was obvious was the diversity of the conditions under which 27 autonomous provinces of the Anglican Communion live and witness. In one period of 24 hours the Conference found it possible to accept a resolution which acknowledged the dilemma facing Christians where all other means of redressing injustice failed and violence became an option and another resolution condemning political violence in Northern Ireland.

Such is a clear indication of the problems facing any world Communion seeking to come to terms with international diversity.

Conflict is very much the name of the age in which we live. For

all Christians there are immensely difficult issues to be faced and questions to be answered. For many in the world today these are not academic questions: they are matters of life and death.

From the days of Christ, people who have sought to follow His teaching have had to work out what that allegiance means in real terms and in a real world. Persecution, suffering, even martyrdom, has often been the result. The "cost of discipleship" has placed on many Christians a burden which has involved the price of life itself.

Today so many Christians face issues in their own countries when they have the option of remaining silent and refusing to be drawn into conflict situations; the cost then is usually the demise of any realistic witness to the justice or mercy of God. The other option is to become involved in ways which can so easily lead to a degree of suffering, misunderstanding and suspicion which provokes its own dilemma.

Conflict is that area in Christian experience which contains the most difficult questions of what response should be made, what side should be supported, what cost is justifiable and what Christian principles should be followed.

Is there a Christian attitude to conflict? Is there a clearly defined Christian attitude to violence? Is there a definite guideline to what is justice and what is injustice? Does Christian morality encompass a recognizable attitude to involvement in physical violence?

Most Christians would find little difficulty in portraying violence as unacceptable. To them it appears to be the absolute negative to the words of Christ in the Garden of Gethsemane or on the Cross at Calvary. To them suffering inflicted through conflict is something to be endured in that bond of love and forgiveness which lies at the root of the Gospel.

Yet for others the issues are not as simple. They are those who are now struggling with the implications of on-going situations of injustice where all legal means of opposition appear to have failed. For them there are areas of great doubt and uncertainty—and no really clear picture of what is clearly right and clearly wrong.

Even in such conditions of doubt we find ourselves falling back not on the actions or words of Christ alone. Instead we are compelled to fall back on the entire spirit of Christ. Can anyone doubt that there was a spirit of love, forgiveness and patience, even when the circumstances seemed to call for positive, physical action? Such an attitude called for a supreme act of discipline—and courage.

Is it possible that despite the diversities of Anglican experience throughout the world today it is those same ingredients which are the only justification for Christian social attitude?

We may not sympathise with or understand what fellow-Anglicans are facing in other parts of the world.

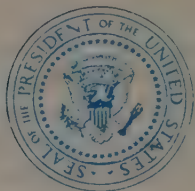
We say that Anglicanism stands for comprehensiveness and unity in diversity. Such words are not confined to doctrinal issues alone.

They have something to say to all those who are called “to deny themselves, take up a Cross, and follow...”



—The Most Reverend Dr Robin Eames, Archbishop of Armagh and Primate of All Ireland.

Praying for (and with) The President



WE ARE NOW PRAYING for "George, our President." It has been 200 years since we prayed for a President "George." George Washington retired from office in 1789 and we have not had a George for president since then.

Both Georges have been Episcopalians. Each has served on a vestry. Washington was inaugurated in New York City, the temporary Federal Capital. He was sworn in on a Bible, to the horror of America's Quakers, on the steps of the Federal Building on Wall Street. From thence, the inaugural party went straight to St. Paul's Chapel for Morning Prayer. St. Paul's was, and still is, a chapel of Trinity Parish, New York City. The inauguration was so clearly a religious event, some said it looked like a coronation.

The new George is the twelfth Episcopalian to serve as president of the United States. He is a member of the vestry of St. Anne's Chapel, Kennebunkport, Maine. If his tenure on the vestry extends into his presidency he will be the third president to serve as vestryman at the same time he is president.

The other two were George Washington and Franklin D. Roosevelt. These two men were cradle-to-the-grave Episcopalians, committed and active Christians. James and Dolly Madison were active, life-long Episcopalians. In fact, James' cousin, also named James Madison, was the first bishop of Virginia. The Madisons delighted in an active and colorful social life which scandalized those Americans who were of a more Pu-

ritan mind, adding fuel to the fire that regarded Episcopalians as "entirely too Cavalier."

Another Episcopalian, Franklin Pierce, shocked the same folks when he had a Christmas tree decorated in the White House. That was 1853 and the Congregationalists, Baptists and Presbyterians were still staunchly opposing the celebration of Christmas.

Approximately 25 percent of the U.S. presidents have been Episcopalians. However, 100 percent of the presidents of the Confederacy were Episcopalian. Actually, Jefferson Davis was not a cradle Episcopalian, but he was a devoted convert.

The most recent Episcopalian in the White House was Gerald Ford. FDR was the only other Episcopal president this century. Many "also rans" have been active Episcopalians. Perhaps the most famous in this century was Barry Goldwater.

Of course, the presidency is only the tip of the iceberg. Through the past 200 years, Episcopalians have usually been far better represented in the Senate and House and on the Supreme Court than any other denomination. Isn't it interesting that this Church has provided our nation

with its top leadership on both the left and the right?

Episcopalians have led Liberal, Moderate and Conservative tickets. Some have come from great wealth and others have been the heirs of poverty. Is there something in the Episcopal Way that builds character and cultivates leadership?

There have been twelve Episcopalians; six Presbyterians; four Methodists; three Congregationalists; three Baptists; two Unitarians; two Dutch Reformed; two Quakers; two Disciples of Christ; one Roman Catholic; and four have had no religious affiliation.

All the presidents in this century have worshiped on one occasion or another at St. John's Church which is in sight of the White House and an easy walk from there. Every president since Madison has attended services there. President Bush attended Morning Prayer at St. John's, Lafayette Square, the day of his Inauguration and proclaimed that Sunday as a National Day of Prayer on which he and Mrs. Bush attended Morning Prayer at the National Cathedral.



—The Rev Canon David L. Veal, in *The Advocate* of the Diocese of Northwest Texas

Reflections on the Ascension

DO YOU THINK of heaven as a place? Or do you think of heaven as a quality of relationships? What it means to live in heaven while we are still on earth is what the Ascension of Jesus is all about. We miss the point if we think of Jesus as going up on a cloud into heaven. Symbolically that might be a helpful picture, but the real point is that he leaves this earth physically—Luke says he “parted” from his disciples—and returns to his Father in his essential nature. It is the end of the story of Jesus Christ on earth. It is not, however, the end of his whole story. That story goes on...the Ascension symbolizes the return of the inner spirit which motivated Jesus in all his actions on earth to the eternal spirit of God the Father, their inner natures now perfectly merged. He is ascended into heaven. And he lives in us on earth. Maybe it's just the other way around as well: we are already ascended into heaven, and so we can live in him on earth.

—from *Christ's Life: Our Life*
The Rt Rev John B. Coburn

Thou hast raised our human nature
On the clouds to God's right hand:
There we sit in heavenly places,
There with thee in glory stand.
Jesus reigns, adored by angels;
Man with God is on the throne;
Mighty Lord, in thine ascension,
We by faith behold our own.

—Hymnal No. 215 - 1982; 103 - 1940



HILLSPEAKING

ON THE WHOLE, our winter in the Ozarks has been mild, there was an excellent acorn crop and browse for the deer was never a problem. However, one buck (at least) developed a real fondness for androscoggin poplar bark and we were afraid that his ardor might have been more than one poplar tree could handle, but the leaf buds are forming and the little tree appears none the worse for its cavalier treatment.

Out on the front law of Morningside, the crown of Hillspeak, with its magnificent panoramic view that extends into Missouri, the deer discovered three young peach trees. Just as poplar bark enticed one, peach leafbuds enticed others. Again, the trees are surviving the match, but there is not nearly as much pruning to be done had not the deer helped us.

A reader in northern California wrote us, "Hereabouts people who love deer and their gardens put bars of Irish Spring soap at the edge of flower beds and near trees and shrubs they want to protect. Only a few bars of soap will do the job. The deer won't touch your floral treasures thus protected."

We remember seeing two very fine vegetable gardens in southwestern Oregon several years back; one of them was surrounded by what appeared to be a seven- or eight-foot chainlink fence while the other was completely unprotected. The realtor who was showing us around told us that the owner planted two identical gardens each spring, one for himself (with the fence around it) and the other for the deer.

When we started to tote up the investment we would have in bar soap to protect the forty or so acres on the crown and stopped to figure how long it would take us to *plant* those bars of soap, we were persuaded that the Oregon farmer had the right idea.


There's a statue of St Francis of Assisi at the base of the old cistern hard by The Old Residence and as his likeness stares out over the hills and hollows, we are pretty sure the Good Saint is pleased with our treatment of Hillspeak fauna.


— The Resident Manager




AND IN ALL PLACES





 **CHRISTIAN COMPASSION** reached across the Scottish boarder in the wake of the air disaster at Lockerbie - from neighboring Carlisle to the stricken diocese of Glasgow. The Anglican Bishop of Glasgow preached at St Bride's Church, Lockerbie, on Christmas Day, taking with him messages of condolence which had flowed in to him from all over the Anglican Communion.


 **THE ELECTION** of the Rev Barbara Harris as suffragan bishop of Massachusetts has been the most controversial election in the Episcopal Church. Never has there been anywhere near the number and intensity of "no" votes from dioceses. None of the standing committees quoted by the press voted against Ms Harris because they opposed women's ordination. All objected to her lack of education, the absence of her experience as rector or vicar, her divorce, disregard of church law by participating in the illegal ordinations of 1976, or her "extremist political views."

 **WHILE RELIGIOUS REVIVAL** in the West is predicted by *The Economist*, the story warned that "the crowds will not all throng back to Anglican pews. Churches

that are losing congregations are those like the C of E that has started tentatively to flirt with libertinism just as it goes out of fashion...and seeks to keep gentle and eager women unfrocked, with the result that it will eventually be flooded with women bishops of the opposite and ungente and politicized sort."

 **SISTER JULIANA** of St Margaret's Convent, Boston, celebrated the Golden Jubilee of her profession on the Feast of the Presentation. Sister Juliana's great niece was the celebrant at the Eucharist which marked the occasion.

 **THE REV JOHN BOOTY**, professor of Anglican Studies at Sewanee, has been appointed historiographer of the Episcopal Church by the Presiding Bishop. The Church has been without a historiographer for many years, but the position has taken on increasing significance.

 **THE NATIONAL ALTAR GUILD** Association of the Episcopal Church will publicize foreign or domestic mission requests for church needs and will match up those needs with suppliers through their board. Write Nancy Grandfield, 575 Vista Dr, San Carlos, California 94070. That

organization's resource department also has very attractive altar guild aprons for members to wear while doing sacristy chores. Information from Dot Bartkus, 32 Rutland, Kearney, NJ 07032.

☒ THE CHURCH is the most trusted institution in the United States according to a recent Princeton Religion Research Report. The military and the Supreme Court ranked second. Farther down the list were newspapers, congress, and television.

☒ THE BISHOP OF FORT WORTH, who does not accept the ordination of women to the priesthood and the episcopate, is going

to stay "a happy, joyful, and hopeful Anglican. I'm not going to Rome or anywhere else. I believe Anglicanism is a gift of God and not an accident - the most graceful form of catholicism that exists. That's worth fighting for, worth preserving. We shall remain faithful." An independent synod has been called to assemble in Ft Worth in May.

☒ ATTENDANCE IS UP in the Episcopal Church, according to the Bishop of Georgia. He observed that while membership continues to decline, weekly attendance in the last ten years has actually increased from .9 million to an aver-



The Episcopal Healing Ministry Foundation

Dedicated to the healing ministry of our LORD, JESUS CHRIST, that it may be taught, proclaimed and practiced under the authority of the Church universal throughout the world.

Invites the prayerful and financial support of those whose lives have been touched by the ministry of the Rev. Emily Gardiner Neal, Deacon, and of all those who share a belief in the power of the healing ministry of our LORD.

For information about the Foundation's role in continuing the Church's ministry of healing as set forth and adopted by the 1964 General Convention*, or about the Foundation's 1989 Calendar, please contact

The Episcopal Healing Ministry Foundation
Post Office Box 42120
Cincinnati, Ohio 45242

*Report of the Joint Commission on The Ministry of Healing, pages 55-56.

~~1989 Calendar~~

Clergy-Laity Conferences: Spring May 1-2
Fall October 2-3
Convent of the Transfiguration
Cincinnati

This advertisement is sponsored by the Bishops' Advisory Council of The Episcopal Healing Ministry Foundation, The Rt. Rev. Donald M. Hultstrand, Chair, and The Episcopal Healing Ministry Foundation.

age of 1.1 worshippers in Episcopal churches each week.

⊗ THE ARCHBISHOP OF CANTERBURY told the Church of England that he would not recognize women bishops in England, nor would he recognize the validity of any priests they may ordain.

⊗ ANGLICANISM IN SINGAPORE is "tailored to suit the interests of the rich," according to a report by the former Warden of the Diocesan Theological College at Kuching, Sarawak, who charges that extremists indulge in a variety of unorthodox beliefs and practices.

⊗ LIFELINE is the name of the newspaper of the Presiding Bishop's Fund for World Relief. "We want you to know where your

money goes," says the Rt Rev Furman C. Stough. The first issue focused on relief efforts in Nicaragua.

⊗ CONFIDENTIAL TO "DISGRUNTLED IN DALLAS" - If TAD were to go to a full-scale subscription service, we would have to devote 50% of this little magazine to advertising to carry the load. The alternative is to send you a "round-trip" envelope twice a year as a reminder and a convenience. It is not a bill. It is not a dun. It is an opportunity. Thanks!

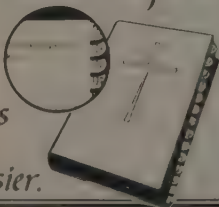
⊗ WHEN ASKED WHY he continued to conduct Sunday Evening song for his small congregation in the mountains of North Carolina (when neighboring churches had suspended the service due to low attendance), a priest replied, "Because it gives the people the chance to sing, and my job is to pray."

⊗ THE DIOCESE OF MANCHESTER, England, approved their



An EASY to find INDEX GUIDE

*Find
References
Faster
and Easier.*



CONTAINS 27 INDEXES
FOR THE BOOK OF
COMMON PRAYER: The
Offices, Daily Devotions,
The Collects, Holy Eucharist,
Most Pastoral Offices, Every
25th Psalm, Prayers, The
Lectons and more.
Bible index available - \$3.49

*for The BOOK of
COMMON
PRAYER*

\$2.95 WI res
add 5%

INDEX GUIDE Co.
P.O. Box 744
Madison, WI 53701

linked relationship with the Diocese of Massachusetts - but barely! The laity vote was 40-33 but Massachusetts did better among the clergy 54-25.

✠ 111 YEARS OF MUSIC MINISTRY was noted recently in the Diocese of Western New York. John H. Hobbie of St John's-Grace, Buffalo, retired in his 55th year in the tenor section and Mary Carolyn Neff, organist/choirmaster for 56 years at St Peter's, Niagara Falls, closed the console for the last time.

✠ IN 1900 two-thirds of the world's 558 million Christians lived in Europe and North America. By

2000 two-thirds of the world's two billion Christians will live elsewhere. How did it happen? What difference will it make? The next TAD will feature a report.

✠ MAKES THE HEART GLAD to read this announcement from the rector: "I do not preach politics from the pulpit, nor do I wish to be able to use the pulpit to discuss "my position" on issues. The pulpit is a sacred place for the exposition of Scripture and the Proclamation of the Good News of Jesus Christ." (St Mary's, Charleroi, PA)

✠ LOSS OF MEMBERS is the result of "faithfulness to the Gospel," proclaimed the Bishop of New York at the consecration of the Rev Stuart Wood as IX Bishop of Michigan. Bishop Moore's diocese has lost 35,000 of the faithful during his episcopate.

✠ CAPTAIN COOK'S old parish church has been saved. The Church of St Andrew the Great, Cambridge, had been slated by the Diocese of Ely to be turned into a shopping mall. The church houses a memorial to the explorer, and his wife and two sons are buried in the



Society of Mary

An Anglican
Devotional Society

For Information Write:
Wallace H. Spaulding
1206 Buchanan Street
McLean, VA 22101

*Give Encouraging Words
... to those you Love*

BIBLE VERSES ON 12 CHRISTIAN ATTITUDES
INDEXED BOX • SIXTY 3x5 CARDS • COLOR CODED
CALLIGRAPHIC WRITING • \$10 PER BOX ADD 7% IN TEXAS

FREE READY SCRIBE, DEPT. AD-2
SAMPLE CARD P.O. BOX 123641
ON REQUEST FORT WORTH, TX 76121-3641

churchyard. The English government stopped the planned renovation.

⊗ "DR RUTH" led the 1989 clergy conference of the Diocese of Newark whose bishop is John Spong. The TV personality is noted chiefly for her frank discussion of sex.

⊗ THE MINISTRY OF THE CLERGY WIFE was the theme of a weekend conference organized by the wife of the Bishop of Polynesia. Topics included "Elastic Nutritious Meals" for those times when the family meal has to stretch to include chance visitors.

⊗ MAKES THE HEART SAD to read in a parish newsletter an announcement from the rector describing the Episcopal Church as "a protestant denomination in the Anglican Communion" and urging acceptance of COCU's pan-protestant church union plans among nine declining denominations which include a "mutual interchange" of ministers, thus ensuring the demise of catholic orders in this Church. COCU is far from dead, in spite of the holding action of General Convention last summer. COCU representatives in New Orleans this winter voted unanimously (including Episcopal delegates) to proceed with the merger.

⊗ WHILE ROMAN CATHOLIC membership continues to

rise, the number of priests available will decline by 50% in 20 years, according to a new study released through Sheed & Ward. Waves of immigrants from Roman Catholic countries will only increase the pressure and problems of that church.

⊗ JAPANESE ANGLICANS mourned the death of Hirohito while taking into account the problems raised by the emperor's religious role. The prayer for the emperor had been deleted from their Prayer Book shortly before his death. The Anglican Church of Japan has 11 bishops, 350 clergy, and 316 congregations.

EXPERIENCE AND PROFESSIONALISM

ENGLAND-RELIGIOUS HERITAGE HISTORY, CULTURE AND THE ARTS - plus shopping. Two weeks of great variety and breadth. (Over thirty years experienced host) June 28-July 12, 1989

HOLY LAND - VERY SAFE PILGRIMAGE TO MOST HOLY LOCATIONS - quality facilities and tour guide including overnight on Mount Tabor (three year experienced tour host). October 23-November 1

The Revd Dr Paul L. Thompson
Box 314, 229 S. Ridgewood Ave.
Daytona Beach, FL 32014

“ Thank you for producing the finest resource for preaching available! Synthesis has truly added a new dimension to my preaching preparation and practicum. ”

The Rev. David R. Francoeur
Chaplain, Episcopal University Center
Gainesville, Florida

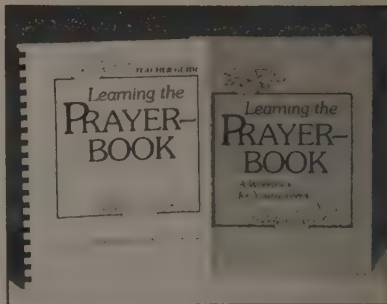
Synthesis

A Weekly Resource for Preaching and
Worship in the Episcopal Tradition

Post Office Box 11428 • Chattanooga, TN 37401
1-800-356-9391 • 615-265-7673 in Tennessee

A course of 12 lessons on The Book of Common Prayer, for Episcopal young people.

Designed primarily for young teens, but also appropriate for most students from 5th through 8th grades. Student Workbook has lessons and work sheets. Newly revised Teacher Guide now incorporates Student Workbook in back for teacher convenience.



Teaching objectives are: to help students learn what is in the Prayerbook and how it is used. Also helps them develop their own spiritual lives and gain an appreciation for their Anglican heritage. Appropriate for a number of settings including Sunday School, confirmation class, VBS, and summer camp.

Reviewed in "We Recommend" column in this Digest: "Originally 'proofed' by graduates of four Episcopal seminaries and - (amazingly!) still sits on the *via media*."

Order single copy for evaluation or indicate quantity:

- ☐ Learning the Prayerbook - Teacher Guide \$8.95 ea
☐ Learning the Prayerbook - Student Workbook \$5.00 ea

Name: _____

Address: _____

Phone: _____

Check Enclosed for \$ _____

The Logos Program Associates

1405 Frey Road

Pittsburgh, PA 15235

412/372-1341

☒ THE NATIONAL COUNCIL OF CHURCHES is now in its final stages of collapse, according to Richard Neuhaus of *Religion and Society*. The hemorrhage of membership from the liberal churches which make up the NCC and its official political "consciousness-raising" activities have led to precipitous decline in contributions from the participating denominations.

☒ ADULTERY AND THE CLERGY: HOW TO SAY NO is the title of a fine article in the *International Christian Digest*. Can life ever be the same for the clergy family? Write *Leadership*, 465 Gundersen Dr, Carol Stream,

IL 60188 for a reprint from their Spring 1988 issue.

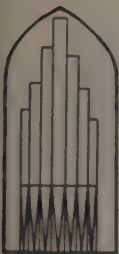
☒ VOCATIONS to the priesthood among young men continue to decline in the Church of England. A new campaign has been launched to restore confidence in the parish clergy, for "the best recruitment officer is still your confident parish priest enjoying a fulfilling ministry."

☒ A SELF-IDENTIFIED "HIGH CHURCH" METHODIST organization has approved the folksy style of the new Methodist hymnal and its worship services as something that will speak "in the heart language of the people." We believe that Mr Wesley would agree with their verdict.

☒ GUEST, HANCOCK, RICHARDSON, AND BERRY are among the names on tap for the Master Schola to be conducted in August in Massachusetts. Interested church musicians should write 11 Bayview Dr, Orleans, MA 02653 or call Dr Richard Pugsley at 508-255-6204.

Pole and Kingham

PIPE ORGANS



R.R. 4
Chatham, Ontario
N7M 5J4

(519) 354-8787

RON KINGHAM

(519) 351-1027

DONALD POLE

(519) 354-0789

Parishioners of
Holy Trinity Anglican Church

BOOKS Theology
philosophy
Church History
*Quality & Scholarly
Used & Out-of-Print*

Chalcedon Books

Catalog \$1.

709 Lantern Hill, East Lansing, MI 48823.

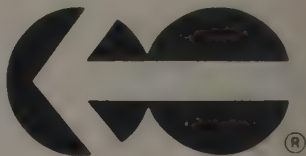
ANNOUNCING

THE SERVICE AND THRIFT PROGRAM

The only service-oriented and thrift-conscious local, intra-state, interstate, and international relocation program especially designed to meet the unique needs of the relocating Episcopal priest and Episcopal lay professional.

Endorsed by over sixty Episcopal dioceses, as well as Episcopal seminaries, high schools, hospitals, and other Episcopal organizations and institutions, *The Service and Thrift Program* fulfills your special needs whether you're moving across town or across the oceans.

The Service and Thrift Program is available only through Mrs. Carla Rabon, National Account Executive in Charge, at **Cord Moving and Storage**, agent for North American Van Lines, phone 314-291-7440 or 1-800-USE CORD. Your questions concerning details are welcome.



CORD MOVING & STORAGE, Inc.
4215 Shoreline Drive • Earth City, MO 63045

☒ **SUMMER SCHOOL OPPORTUNITIES:** For information regarding Cantess and Romess, the very lively and extremely interesting summer schools at Canterbury and Rome this summer, write to TAD, POB 11887, St Louis, MO 63105; in the U.S., we strongly recommend The Center for Parish Development in Chicago whose seminars include stewardship, spirituality in the context of the congregation, ministry with older adults, pastor-people partnership, pastoral transition. For information on this very reasonable program, write The Center for Parish Development, 5407 S University, Chicago, IL 60615.

VIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

Embroideries
and Hangings

WIPPELL and COMPANY LTD.

Mill St. • PO Box 468, Branchville, NJ 07826

Phone: (201) 948-2134/2144

☒ **CORRECTION:** The Rt Rev Robert Hodges Johnson is the new Bishop Coadjutor of Western North Carolina.

☒ **STOP-PRESS CORRECTION:** Lutheran World Federation has released revised figures at TAD press time. The note elsewhere in this issue regarding Lutheran membership was based on a miscalculation of the Lutheran church in Pakistan. Lutheran population has increased rather than decreased to 59 million worldwide.

☒ **P.K.S TAKE NOTE!** Clergy agree that their children need to have a realistic picture of the ministry in which their parents are involved and the church of which they are a part. *Leadership* also suggested "open door" policies at church and office, bedtime briefings, care to avoid after-service neglect.

☒ **AND A TIP OF THE BIRETTA** to Mr Earl McKay, the Buick dealer in Grenada, Mississippi, who saved the day for TAD's editor when attending a funeral in that beautiful area of the Delta.

OBERAMMERGAU PASSION PLAY 1990

Reservations close Sept. 30, 1989. Tickets, reserved Best Seats plus "HEART OF EUROPE" Venice, Lucerne, Munich, etc. write early — first choice.

The Rev'd. Paul L. Thompson
Box 314 — 229 S. Ridgewood Ave.
Daytona Beach, Florida 32014

✠ Deaths ✠

✠ THE RT REV ROBERT SHAW KERR, 71, retired, VII Bishop of Vermont, and active in pastoral capacities until his death, was buried from St Paul's Cathedral, Burlington, Vermont.

✠ THE REV CANON TREVOR JONES, 80, whose work among the Canadian Indians was of major significance for the mission work of the Anglican Church of Canada, died at Sherborne, England.

✠ THE REV CANON RANDALL EUGENE IVANY, 55, former ombudsman for the province of Alberta, former rector and dean of All Saints' Cathedral, Edmonton, and member of the Order of Canada.

✠ THE REV RICHARD J. BROWN, 58, rector of St Andrew's Church, Toledo, of a heart attack while on tour with other clergy in Egypt.

✠ THE REV WILLIAM EASTBURN, 60, in transition between the Diocese of Northwest Texas and the Diocese of Maryland.

✠ THE REV PAULDING JAMES, 58, missionary of the Episcopal Church in East Africa for many years, of heart failure.

✠ SISTER ETHELDREDA MARGARET, SSM, entered into rest in the fifty-third year of her religious profession.

✠ JOHN RICHMOND CARRADINE, 82, lay reader, actor whose screen credits include *The Grapes of Wrath*, *Around the World in Eighty Days*, and Aaron in *The Ten Commandments*, and father of actor and active Episcopalian David Carradine, from St Thomas the Apostle, Hollywood.

✠ ALAN PATON, 85, South African author, was buried from St Paul's Cathedral, London.

✠ DORTHY HARRIS, member of the Episcopal Churchwomen's Council and diocesan coordinator for the UTO, was buried from St Paul's church, Indianapolis.

✠ MAX CORNELIUS, who for 39 years taught math and science at the Sewanne Academy, died at his home after an extended illness.

✠ DOROTHY S. ANDERSON, 62, wife of the Rev Lawson M. Anderson, rector of St Luke's Church, North Little Rock, Arkansas, and former alto soloist in the choir of St Thomas' Church, Springdale, Arkansas.

WE RECOMMEND



§ **ANTAGONISTS** in the Church: How to Identify and Deal with Destructive Conflict by Kenneth C. Haugk. Order from Stephen Ministries, 1325 Boland, 63117.

§ **SYNTHESIS**, a weekly sermon resource paper, whose editor wrote the fine article on page three of this issue of TAD. POB 11428, Chatanooga, TN 37401. Or call 1-800-356-9391.

§ **PEWSACTION**, a fellowship of national Episcopal organizations, involved in Prayer, Evangelism, Worship, Study, and Action. For a descriptive overview of the umbrella ministry, write Barbara A. Braun, c/o St Theodore's Episcopal Church, 1001 Kingsland Rd, Bella Vista, AR 72714. Includes Anglican Fellowship of Prayer, Bible Reading Fellowship, and others.

§ **ELEGANT** baptismal certificates for framing using historic woodcuts. For a free catalogue write, C. E. Visminas Co, POB 10189, Pittsburgh, PA 15232 or call 412-682-0150.

§ **SCRIPTORIUM** of All Saints' Convent, POB 3127, Catonsville, Maryland 21228 for beautiful prayer cards, note paper, birthday cards, etc. Write for catalogue.

§ **FAMILY MATTERS**, the newsletter of the Episcopal Family Network for those involved in family ministry on any level. Write EFN, Church Lane & Crane Rd, Scarsdale, NY 10583.

§ **HANDBOOK** of Personnel Practices, Policies, and Benefit Guidelines from National Network for Lay Professionals, 2401 Bristol Ct SW, Olympia, WA 98502.

§ **PUBLICATIONS CATALOGUE** of the Alban Institute ("Resources for People Who Care about Congregations") 1-800-457-2674 or write 4125 Nebraska Av, NW, Washington, DC 20016.

§ **EXCELLENT** (and tasteful) advertising copy for local Episcopal churches from Episcopal Diocese of Connecticut, 1335 Asylum Av, Hartford, CT 061905-2295, att: James H. Thrall. \$5 per ad slick; \$15 for set of three.

§ **KAIROS**, POB 24306, Minneapolis MN 55424, for Spiritual Growth Classics, including the superb pamphlet *For the Bereaved Christian* as a gift for those suffering the loss of loved ones. Enclose two 25 cent stamps for information.

§ § §

Medico – Ecclesiastical Diseases

Prie-Dieu Slump:

A weakness of the upper frame when the patient is kneeling. The result is a falling forward of the head onto any convenient support and a similar action of the rear in the oposite direction. The patient does not black out but goes into a deep torpor and is not fully aware of his surroundings.

Liturgical Aphasia:

A sudden stoppage of the vocal organs during hymns, chants, and at the end of prayers (preventing uttering AMEN), resulting in either complete silence or a thin, reedy sound of indeterminate pitch that cannot be heard. Recovery is instantaneous once the patient moves outside the church building.

— Church of the Heavenly Rest, Abilene, Texas

THE ANGLICAN DIGEST

The Rev C. Frederick Barbee, Editor
P.O. Box 11887, St Louis, MO 63105

The Anglican Digest is published bimonthly by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Church) at Eureka Springs, Arkansas. Board of Trustees: Chairman, The Rev Edward L. Salmon Jr, St Louis, Missouri; Vice-Chairman, Mr Kenneth H. Castleberry, Eureka Springs, Arkansas; Treasurer, Mr Oscar T. Leverenz, Fayetteville, Arkansas; Dr Arthur Ben Chitty, Sewanee, Tennessee; The Rev Canon James P. DeWolfe Jr, Fort Worth, Texas; The Rt Rev Reginald Hollis, Lord Bishop of Montreal; Mr Ralph E. Lee, Sumter, South Carolina; and The Ven Richard F. Milwee, Little Rock, Arkansas. Secretary-Assistant Treasurer, Capt W.R. Swindells, Hillspeak. Art Director, Tad D. Orr. Founder, The Rev H. L. Foland.

Editorial Offices: P.O. Box 11887, St Louis, MO 63105

Business and Advertising Offices: Hillspeak, Eureka Springs, AR 72632-9705
Telephone 501-253-9701

The Rt Rev Michael Marshall, Episcopal Director

ISSN 0003-3278

Vol. 31, No. 2

The Anglican Digest is sent to anyone who desires to receive it. TAD is supported solely by contributions and a limited number of advertisements of organizations which, like TAD, seek to serve the Church. We would appreciate a contribution of \$10 a year. Opinions expressed in articles in *The Anglican Digest* are those of the authors and do not necessarily represent those of its Board of Trustees.

The Anglican Bookstore

**Important Books and Video Tapes
at Significant Savings for readers of
*The Anglican Digest***

Special selections for spiritual growth, devotions and educational materials to promote understanding of the scriptures and traditions of the Anglican church. Each item is chosen to be a worthwhile addition to a Christian library.

Deeper Discounts From The Anglican Bookstore For Episcopal Book Club Members

Members of the Episcopal Book Club receive an additional 10% discount on the already reduced prices of books ordered through The Anglican Bookstore.

Not A Member Of The Episcopal Book Club? You Can Join Now And Save Two Ways

You'll receive four books each year (one each season) at a 50% savings over retail prices in addition to the discounts through The Anglican Bookstore. Books are carefully selected to bring you works by recognized authors from the mainstream of Anglican thought.

To join the Episcopal Book Club, fill out the back of The Anglican Bookstore order form, check the NEW MEMBER box and enclose your check or money order payable to the Episcopal Book Club for \$30 (\$35 outside the U.S. in U.S. funds). Your membership packet and first book club selection will arrive shortly thereafter and you can take the additional 10% discount off your present book order immediately.

Bible



The World of the Old Testament

—A.S. van der Woude, General Editor

A non-technical storehouse of information about the Old Testament for the serious student in the bible class, the study group or the home. Companion volume to the popular *World of the Bible* (1986).

Eerdmans (Cloth 360pp) **Item # E39**

Publisher's Price: \$34.95 **Our Price \$ 24.00**

The New Testament World in Pictures —William H. Stephens

Outstanding presentation of the world of the New Testament in 884 black and white photographs, 4 pages of color photographs: scripture and subject indexes. Broadman (Cloth 416pp) **Item # B1**

Publisher's Price: \$29.95

Our Price: \$ 20.75

The New International Dictionary of the Bible, Pictorial Edition, Edited by J.D. Douglas and Merrill C. Tenney.

With more than 5,400 entries, sixteen pages of full-color illustrations and a thousand general illustrations, this is a new, fully-revised edition adapted to the New International Version of the Bible.

Zondervan (Cloth 1100pp) **Item # Z10**

Publisher's Price: \$28.95

Our Price \$ 20.10

An Encyclopedia of Bible Difficulties —Gleason L. Archer

Arranged in scriptural order, this encyclopedia poses hundreds of questions arising from the text with helpful answers for all serious Bible students.

Zondervan (Cloth 476pp) **Item # Z12**

Publisher's Price: \$20.20

Our Price \$ 14.45

Book Club Classics

Special Easter offer, but good reading year-round. Round out your library with books through this special offer on past selections of the Episcopal Book Club.

The Vision Glorious: Themes and Personalities of the Catholic Revival in Anglicanism –Geoffrey Rowell

An account of the Oxford Movement which gives us faces and voices.

Oxford University Press (Cloth 280pp) **Item # X1**

EBC SALE PRICE \$ 7.50

As I Was Saying (A Chesterton Reader) –Robert Kimble, editor.

A “must” for the libraries of Chesterton fans and a valuable addition to any personal library. Eerdmans (Cloth 314pp) **Item # X2**

EBC SALE PRICE \$ 8.00

Reconciliation/Sex, Money and Power –Martin Smith/Philip Turner

Two related books bound together for prayerful and prophetic reading.

Cowley (Paper 256pp total, both books) **Item # X3**

EBC SALE PRICE \$ 6.50

Readings in St John’s Gospel –William Temple

A powerful and prayerful commentary on the fourth gospel written by one of the truly great Archbishops of Canterbury.

Morehouse-Barlow (Paper 391pp) **Item # X4**

EBC SALE PRICE \$ 6.50

Meditating on the Word –Dietrich Bonhoeffer

Bonhoeffer’s love for God’s word speaks through every line of this commentary on Psalm 119. Cowley (Cloth 154pp) **Item # X5**

EBC SALE PRICE \$ 7.50

In The Stillness Dancing: The Life of Father John Main –Neil McKenty

A timely and brilliant biography of a man who rediscovered for himself the heart of contemplative prayer and spent his life sharing it with other Christians. Crossroad (Cloth 205pp) **Item # X6**

EBC SALE PRICE \$ 8.00

IMPORTANT BOOKS AT SIGNIFICANT SAVINGS

Prayer and Spirituality



A Change of Heart: A Spirituality of Encounter and Intimacy –Michael Marshall
Excellent for use as a six-week course for bible study groups or for personal meditations.
Collins (Paper 138pp) **Item # CN1**

Publisher's Price:\$6.95

Our Price \$ 5.55

Living Water – Robin Baird Smith

A collection of spiritual letters from authors spanning the centuries, with refreshing guidelines for Christian discipleship.

Eerdmans (Paper 208pp) **Item # E42**

Publisher's Price:\$7.95

Our Price \$ 6.45

Knowing the Truth About Heaven and Hell– Harry Blamires

Do our everyday choices have anything to do with our eternal destiny? A challenging reminder of traditional Christian convictions.

Servant (Paper 172pp) **Item # S1**

Publisher's Price:\$7.95

Our Price \$ 6.45

Newman's Vision of Faith – Louis Bouyer

A brilliant overview of Newman's developing theology and spirituality.

Ignatius (Paper 210pp) **Item # IP2**

Publisher's Price:\$10.95

Our Price \$ 9.50

Rhythm of the Inner Life – Howard Macy

How the psalms eloquently express our heart's response to God.

Revell (Paper 160pp) **Item # R2**

Publisher's Price:\$8.95

Our Price \$ 7.10

Eyewitnesses: Dramatic Voices from the Gospels – Dan Richardson

Portraits of Jesus from the perspective of nearly twenty New Testament characters. Harold Shaw (Paper 208pp) **Item # H15**

Publisher's Price:\$7.95

Our Price \$6.45

Biography

Lives of Famous Christians – Tony Castle

A biographical dictionary of Christian saints, statesmen, scholars, protestant, Catholic and orthodox with over 1,500 entries.

Concordia (Paper 306pp) **Item # S2**

Publisher's Price \$10.95

Our Price \$ 8.40

No Foothold in the Swamp – Charles Hollingsworth

A true story of one man's burnout in the ministry in an autobiographical form under a pseudonym.

Concordia (Cloth 154pp) **Item # Z14**

Publisher's Price \$10.45

Our Price \$ 8.10

Spiritual Growth



Crossfire: Faith and Doubt in an Age of Certainty – Richard Holloway

This is a book for all Christians, but it will be especially relevant for those still seeking an intelligent and questioning faith. Eerdmans (Paper 176pp) **Item # E41**

Publisher's Price: \$10.95

Our Price \$ 8.40

The Cure D'Ars Today: St. John Vianney – George William Rutler

A unique spiritual biography of a simple, holy, parish priest.

Concordia (Paper 280pp) **Item # IP5**

Publisher's Price: \$9.95

Our Price \$ 7.75

A Cry Like a Bell – Madeleine L'Engle

A new collection of poems as words on the lips of biblical figures.

Harold Shaw (Paper 128pp) **Item # H12**

Publisher's Price: \$8.95

Our Price \$ 6.85

IMPORTANT BOOKS AT SIGNIFICANT SAVINGS

Special Promotion

T.S. Eliot: The Philosopher Poet – Alzina Stone Dale

A new biography on the occasion of the anniversary of T.S. Eliot's birth. Formerly an EBC selection. **OUTSTANDING VALUE**

Harold Shaw (Cloth 209 pp) **Item # H16**

Publisher's Price \$17.95

SPECIAL PRICE \$12.00

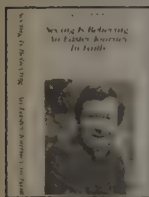
Flannery O'Connor, A Proper Scaring – Jill P. Baumgaertner

A study of O'Connor's letters and fiction by an associate professor of Wheaton College. Harold Shaw (Paper 208 pp) **Item # H10**

Publisher's Price \$11.95

Our Price \$8.80

Special Feature



Seeing Is Believing . . . An Easter Journey In Faith – Bishop Michael Marshall describes how we can get to know Jesus through the words of Scripture, and by interpreting the Scriptures in the worship and fellowship of the Church, test the life of the Spirit in the laboratory of everyday life. The Anglican Institute (VCR Video Tape, prologue and three 20 minute segments)

Item # VR1

Publisher's Price \$22.45

Our Price \$ 15.95

Reconciliation - Martin Smith

A thorough treatment of the ministry of hearing confessions. Cowley Retreat Tape/AUDIO CASSETTE. **Item # VR7**

Publisher's Price \$14.95

Our Price \$ 11.00

How On Earth Do I Believe In God? Newly CLOSED CAPTIONED video tape for the hearing impaired. Bishop Michael Marshall in three 20 minute teaching sessions for adult education programs or personal enrichment. The Anglican Institute (VCR video tape) **Item # VR4C**

Publisher's Price \$22.45

Our Price \$ 19.95

THE ANGLICAN BOOKSTORE

The Anglican Bookstore

Order Form

PLEASE SEND ME THE FOLLOWING BOOKS POSTPAID IN THE
QUANTITIES INDICATED.

How Many	Title and Item Number	Total Price
<input type="text"/>	The Vision Glorious # X1 @ \$ 7.50	\$ <input type="text"/>
<input type="text"/>	The New International Dictionary of the Bible # Z10 @ \$ 20.10	\$ <input type="text"/>
<input type="text"/>	The New Testament World in Pictures # B1 @ \$ 20.75	\$ <input type="text"/>
<input type="text"/>	An Encyclopedia of Bible Difficulties # Z12 @ \$ 14.45	\$ <input type="text"/>
<input type="text"/>	The World of the Old Testament # E39 @ \$ 24.00	\$ <input type="text"/>
<input type="text"/>	As I Was Saying # X2 @ \$ 8.00	\$ <input type="text"/>
<input type="text"/>	Reconciliation/Sex, Money and Power # X3 @ \$ 6.50	\$ <input type="text"/>
<input type="text"/>	Readings in St John's Gospel # X4 @ \$ 6.50	\$ <input type="text"/>
<input type="text"/>	A Change of Heart # CN1 @ \$ 5.55	\$ <input type="text"/>
<input type="text"/>	Meditating on the Word # X5 @ \$ 7.50	\$ <input type="text"/>
<input type="text"/>	In The Stillness Dancing # X6 @ \$ 8.00	\$ <input type="text"/>
<input type="text"/>	Living Water # E42 @ \$ 6.45	\$ <input type="text"/>
<input type="text"/>	Knowing the Truth About Heaven and Hell # S1 @ \$ 6.45	\$ <input type="text"/>
<input type="text"/>	Newman's Vision of Faith # IP2 @ \$ 9.50	\$ <input type="text"/>
<input type="text"/>	Rhythm of the Inner Life # R2 @ \$ 7.10	\$ <input type="text"/>
<input type="text"/>	Eyewitnesses: Dramatic Voices from the Gospels # H15 @ \$ 6.45	\$ <input type="text"/>
<input type="text"/>	Crossfire: Faith and Doubt in an Age of Certainty # E41 @ \$ 8.40	\$ <input type="text"/>
<input type="text"/>	The Cure' D'Ars Today: St. John Vianney # IP5 @ \$ 7.75	\$ <input type="text"/>
<input type="text"/>	A Cry Like A Bell # H12 @ \$ 6.85	\$ <input type="text"/>
<input type="text"/>	Flannery O'Connor, A Proper Scaring # H10 @ \$ 8.80	\$ <input type="text"/>
<input type="text"/>	No Foothold in the Swamp # Z14 @ \$ 8.10	\$ <input type="text"/>
<input type="text"/>	T.S. Eliot: The Philosopher Poet # H16 @ \$ 12.00	\$ <input type="text"/>
<input type="text"/>	Reconciliation # VR7 @ \$ 11.00	\$ <input type="text"/>
<input type="text"/>	Seeing Is Believing . . . An Easter Journey In Faith # VR1 @ \$ 15.95	\$ <input type="text"/>
<input type="text"/>	How On Earth Do I Believe In God? # VR4C @ \$ 19.95	\$ <input type="text"/>
<input type="text"/>	Lives of Famous Christians # S2 @ \$ 8.40	\$ <input type="text"/>

SUBTOTAL \$

EBC MEMBERS PLEASE ENTER MEMBERSHIP NUMBER E

EBC MEMBERS ENTER 10% OF SUBTOTAL ABOVE AND SUBTRACT \$

ARKANSAS RESIDENTS ADD 4% STATE SALES TAX \$

OUTSIDE U.S. PLEASE ADD 50¢ PER BOOK \$

TOTAL AMOUNT ENCLOSED (in U.S. Funds) \$

ORDERED BY

ACCOUNT NUMBER
(FROM YOUR MAILING LABEL ON TAD)

NAME

ADDRESS

CITY/STATE/POSTAL CODE

PLEASE SEND THE ENTIRE PAGE WITH REMITTANCE,
IN U.S. FUNDS, TO:

THE ANGLICAN BOOKSTORE
HILLSPEAK
EUREKA SPRINGS,
ARKANSAS, 72632-9705

(Sorry, we can not accept foreign currency.)

To order gifts, please enclose a separate sheet with the names and addresses of the persons to whom books are to be sent and a list of book titles and item numbers for each gift. If you wish to have the mailing label indicate the name of the giver, please tell us how the name should appear.

- ☐ Check here if you are enclosing remittance for EBC membership. (\$30 in the US; \$35 outside the US, in US funds)

Tracts for These Times

WHAT DOES THE WORD "orthodox" mean to you? What images does it summon up?

- The New York psychoanalytic establishment?
- Long-robed Christian clergymen—stiff faces and sour looks?
- Rod Steiger in *The Chosen*?
- The Nicene, Apostles' and Athanasian creeds as standard for believing? (Prayer Book page 864)
- Lt. Castillo on *Miami Vice* (The "ideological Jesuit" of the show)?

You cannot live in our culture and not be influenced by the bad associations surrounding the word "orthodox." They are associations generally of self-righteousness, tightness, and exclusion. Type "A" associations, to say the least.

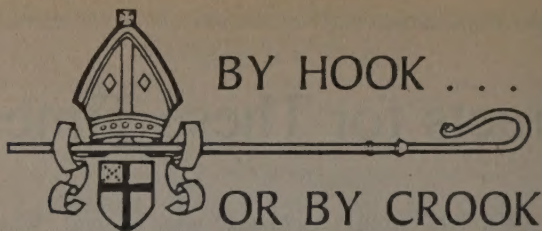
And that's too bad. Because "orthodoxy" is, at its core, a glorious, life-giving thing. It is the measure which establishes the relationship of any idea to the source idea, the essence of what gives to faith its life.

For us, orthodoxy means contact with the Gospel: the precious Gospel of forgiveness for sin and hope of lasting life. The invaluable remembrance that God is personal, not abstract; historic, not mythic (or rather, both mythic and historic).

For us, orthodoxy is life-giving, care-affirming and basics-sustaining. Without orthodoxy, we are flotsam and jetsam in the pluralism of the late '80s Kharmas. Without orthodoxy, "truth" is probably just my bundled projections as weighed against your projections. Sad fate.

So...thank you, Athanasius. We're glad, especially at Easter, that you didn't lighten up.

—The Rev Paul Zahl



“WE BELIEVE IN the resurrection of the body.” We believe that bodily resurrection can happen to anybody, any time, but only because we know that once upon a time it has happened to somebody: “On the third day He rose again.” We know that Jesus rose from the dead from three sources. First, because Scripture tells us so. Secondly, because millions of Christians have experienced His living presence in their life and worship and therefore such assertions have become part of the tradition and teaching of the Church over two thousand years.

Yet there is a third and more powerful argument to support the belief that Jesus of Nazareth did not just die and then become buried in the record of history. He’s dead but He won’t lie down! He will not go away. The most obvious explanation is that He is still alive. For someone who was supposed to have died two thousand years ago, he is still amazingly contemporary. Such a fact I find more difficult to understand than to believe.

So the Church has always taught: *Credo ut intelligam*: I believe in order that I may understand. The Creeds of the Church were not written to suggest impossible beliefs: they were written to help us to understand incredible experiences. The prime incredible experience I find so difficult to understand is that the name of a man “killed” two thousand years ago should still be so unbelievably alive. I find it hard to accept any other explanation except what I find in the Creeds: it really must be true. “On the third day He rose again,” and as the “Lord and giver of life” He is bodily alive in the lives of men and women I meet every day of my life. The rest of my life is based on the reasonable assumption that such a Creed is true, and as each day goes by it seems to make more and more sense. Alleluia!

— Bishop Michael Marshall



30 years ago in TAD . . . 1958

ENCORE !

THE PURPOSE OF THE CHURCH is to change lives — claims a parish bulletin. It isn't really; the purpose of the Church is to offer worship and *service* to Almighty God. When that is done, good work and changed lives follow. The trouble with starting out to "change lives" and do "good works" is that we get the cart before the horse and try to begin something without really knowing why we are doing it.

In doing these things in themselves — helping the sick, praying for Aunt Emma, attending church — we so easily forget that it is because of God and God alone that we are doing what we are doing. So when a critic of the Church says to any active Christian, "I'm better than a lot of Christians I know — why should I change?", we sometimes give answers that will have to be unlearned before the real truth can get through to us about the actual basis of our lives.

We say to them, "Come to church for the good of your soul," or "Come to church for the good of society," and thus we unwittingly teach that we can use God for our own selves or to take away a sense of guilt or to try and improve society. These things are all true, but they generally come as a result of the worship of God and not as the reason in and of themselves.

So, again, the purpose of the Church is to worship God — to thank Him for all that He has done for you and yours, to acknowledge Him as our Creator and to satisfy that deepest longing that is within you, knowing that God is indeed God, the Almighty, Everlasting God of the entire universe. When we know that to the depths of our being, then the faults of the priest and our fellow parishioners are not really very important, and we can forget the ridiculous and near blasphemous effort to change lives for the wrong reasons. When the question comes up in conversation with our friends, "Why worship?", we have Philip's answer in the New Testament. "Come and see."

[Credo]

[The Creed]

Finito evangelio, incipiat sacerdos in medio altaris.

Credo in unum deum.

Deinde cantetur a choro, non alternatim sed a toto choro.

Patrem omnipotentem, factorem caeli et terrae, visibilibus omnium et invisibilibus.

Et in unum dominum Iesum Christum filium dei unigenitum, et ex patre natum ante omnia saecula, deum de deo, lumen de lumine, deum verum de deo vero, genitum non factum, consubstantialem patri, per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis, et incarnatus est de spiritu sancto ex Maria virgine, et homo factus est: crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est: et resurrexit tertia die secundum scripturas, et ascendit in caelum, sedet ad dexteram patris, et iterum venturus est cum gloria, iudicare vivos et mortuos, cuius regni non erit finis.

Et in spiritum sanctum, dominum, et vivificantem, qui ex patre filioque procedit, qui cum patre et filio simul adoratur et conglorificatur, qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum, et expecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

After the Gospell ended, the priest shall be-
I beleue in one God.

The clerkes shall syng the rest.

The father almightie maker of he-
and yearth, and of all thinges visibill
inuisible:

And in one Lorde Iesu Chri-
onely begotten son of God, begotten
father before all worldes, God of
light of light, very God of very Gi-
gotten, not made, beeyng of one sub-
with the father, by whom all thinges
made, who for vs men, and for our
cion, came doune from heauen, an-
incarnate by the holy Ghoſte, of the
gin Mary, and was made manne, an-
Crucified also for vs vnder Poncius
late, he suffered and was buried, at
thirde daye he arose again according
scriptures, and ascended into heauen,
ſitteth at the right hande of the fat-
And he shall come again with glory
iudge both the quicke and the dead.

And I beleue in the holy ghoſt,
Lorde and geuer of life, who proced-
from the father and the sonne, who w-
the father and the sonne together, is w-
hipped and glorified, who spake by
Prophetes. And I beleue one Cathol-
and Apostolike Churche. I acknowlet
one Baptisme, for the remission of synn
And I loke for the resurrection of
deade: and the lyfe of the worlde to com-
Amen.